

Gen. 1:1 to 6:8 Torah Reading (Parshat Bereishit)
English version to be sung to the Torah tropes by Len Fellman
Latest version October 5, 2020

The first account of the creation (a gender-neutral rendition)

*On Simchat Torah, the text in boldface is chanted to a special melody: “the cantillation of the Creation”;
the last sentence of each section is chanted by the congregation.*

1:1 In the beginning created God the heavens and the earth.

2 [Now the earth] was formless and empty, and darkness was on the face of the depths. A spirit from God [hovered over] [the face of the waters].

3 And God said, “[Let there be] light.” [And there was light].

4 [Now God saw]—[Elohim did see]—the light, that it was good. And God divided between the light and the darkness.

5 Then called God the light “day”, and the darkness [God called] “night”. **It was evening and it was morning; day number one.**

6 Then said God, “Let there be a firmament in the midst of the waters, and let it separate between waters and waters.”

7 And thus [made God] the firmament.

[It separated] between the waters that lay beneath the firmament from the waters that were above the firmament. [And so it was].

8 [Then God called]—[God gave a name] to the firmament: “heaven”. **It was evening and it was morning; day the second.**

9 Then said Elohim, “Let there be gathered the waters from beneath the heavens into one place, [and let there be seen] [the dry land].”

[And it was so].

10 [Then named] Elohim [the dry land]: [calling it “earth”], and the gathering of the waters, he called “seas”. [And God saw] [that it was good].

11 Then said Elohim, “[Let be brought forth] from the earth vegetation, plants [that bring forth] seeds; [also trees] [that produce fruit], [each yielding] fruit [after its kind], that has its seed inside it, upon the earth.” [And it was so].

12 Thus brought forth the earth vegetation, plants [putting forth] seeds [after their kind],

[and also trees] [making fruit] whose seed are in it, [after their kind]. **And God saw that it was good.**

13 It was evening and it was morning; day the third.

14 [Then said] Elohim, “[Let there be] lights in the dome of the heavens [to separate] between the day and the night.

[They will be] for signs [and for appointed] times [to mark the days] and the years.

1:15 [Let them be] for lights in the dome of the heavens, to illuminate the earth.”[And it was so].

16 Then created *Elohim* the two lights—[the great luminaries]: the light [that was greater] [to rule over] the day, and the light [that was smaller] [to rule over] the night.[and also] the stars.

17 [God placed] [these two lights]—[God set them] in the dome of the heavens, [to give light] upon the earth,

18 and to rule by day[and by night],[and to separate] between the light and the darkness. **And God saw that it was good.**

19 It was evening and it was morning: day the fourth.

20 And said *Elohim*, “Let the waters swarm with a swarm of living beings, and let fowl [fly above] the earth, across the dome of the heavens!”

21 Then created *Elohim* [the sea-monsters] so great, and all the species [of living beings] | [the ones that crawl about], with which the waters swarmed, [in all of their kinds], and all fowl with wings, [after their kind]. And God saw [that it was good].

22 [And God blessed] [all of them]—*Elohim* said this:

“Bear fruit [and so be many]. And fill the waters in the seas, **and let the fowl be many on earth!**”

23 There was evening; there was morning: day number five.

24 And said *Elohim*, “Let there be brought forth from the earth—living beings [in all their kinds]: cattle [and crawling things]; [the beasts of the earth], [in all their kinds].” [And it was so].

25 Then made *Elohim* the beasts of the earth [in all their kinds], and the cattle [in all their kinds], [and as well] all crawling things of the earth in all their kinds. And God saw that it was good.

26 [Then said] *Elohim*, “[Let us] [make human beings] in our image, in our likeness. [Let them be masters] of the fish of the sea, the birds [of the heavens], and the animals—[all creatures of the earth], [and all crawling things] that crawl about on the earth.

27 [Then were created] by *Elohim* | human beings [in God’s image]; *b’tzelem Elohim* were created them.

Male and female, God created them.

28 Then were blessed [they—the humans]—by God. And spoke to them *Elohim*:

“[Bear fruit] [and be many]. Fill the earth and subdue it!

[You be the masters] of the fish of the sea, the birds of the heavens, [and all the living things] that crawl about on the earth.”

1:29[And said *Elohim*], “Behold, I give to you [all of the plants] that [do bear seeds] [that are found] on the face of the earth, [and all the trees] in which there are fruit of trees, bearing seeds. For you it is given, for food.
 30 [And for all] [of the living things of the earth]: for all the birds of the heavens, [and for all creatures] | [that creep and crawl] [about on the earth], in which there is a living soul—I give green plants, for food.” [And it was so].
 31 And saw *Elohim* all [that God had made], **and behold, [it was very good]. There was evening and there was morning, day number six.**

2:1 [Thus were completed] the heavens and the earth, [with all their array].
 2 And finished *Elohim* on day [number seven] [all of the work] [that God had made]. [And God ceased] on day [number seven] [from all the work] that God had made.
 2:3 [Then blessed] *Elohim* this [seventh day]—and God sanctified it.
For on it [God rested] [from all of the work] [end aliyah] that was made by God in creation.
 4 These [are the begettings] [of the heavens] [and of the earth] [when they were created], [at the time] [that there were made] by YHWH *Elohim*—earth and heaven.

The second account of the creation. Paradise

5 [Now as for all] | [wild plants] [of the field], [they did not] [yet exist] [on the earth]; vegetation in the fields [had not yet] [sprung up], [for indeed], God had not made it rain—YHWH *Elohim*—[on the earth], and humans [there were none], to work the soil.
 6 But a mist [welled up] from the earth, and watered the whole face of the soil.
 7 [Then God fashioned]—YHWH *Elohim*—[the human being], out of dust [taken from] the soil, and blew into his nostrils, the breath of life, [end aliyah] and there was turned the human into a living soul.
 8 [Then there was planted] [by YHWH] *Elohim* [a garden in Eden] to the east, where [there was placed] the human that God had formed.
 9 [Then was caused to spring up] by YHWH *Elohim*, from the earth, [all kinds of trees], pleasant to look at, and good to eat, and the tree of life in the midst of the garden, [and the tree] of knowing good and evil.

2:10 A river went out from Eden to water the garden. From there it divided [and turned into] four stream-heads.

11 The name of the first one was *Pishon* (“spreader”). [This is the one] [that surrounds] [the entire] land of Havilah, where [there was gold].

12 [Now the gold] that comes from that land is pure. There, too are pearls and precious stones.

13 The name of the second river is *Gihon*. [This is the one] that surrounds the entire land of Cush.

14 The name [of the third river] is *Hiddekel*—the Tigris. This is the one that goes to the east of Assyria. The fourth river is *Perat*—the Euphrates.

15 [Then God took]—YHWH *Elohim* took the man [and placed him] [in the garden of Eden], [to work it] and to watch it.

16 Then commanded YHWH *Elohim* [concerning the man], by saying, “From every tree of the garden, you may freely eat,

17 [but from the tree] of the knowledge of good and evil, you must not eat from it,
[because indeed], [on the day] that you eat from it, you will surely die.”

18 Then said YHWH *Elohim*, “[It is not good] that there should be the man by himself. I will make him a helper, [fitting for him].”

19 [There had been fashioned] by YHWH *Elohim* [from the soil] [every beast] of the field and every bird of the sky.
[God brought them] to the human, to see [what he would call it].
[And whatever name] [that was] [given to it] [by the man] [end aliyah] as a living thing, that became its name.

20 And called out the man—[*Adam* gave names] [to all the cattle], to the birds of the heavens, and to all the beasts of the field,
[and yet for the man] was not found a helper, [fitting for him].

21 [There was made to fall] by YHWH *Elohim* [a very deep sleep] on the man, and he slept.
[God then took] one of his ribs, and closed up the flesh in its place.

22 [And fashioned] YHWH *Elohim* [that same rib] that He took from the man, into a woman, [and brought her] to the man.

23 [Then said] the man, “This [is the time]: bone [from my bones] and flesh from my flesh!
She [shall be called] “woman” (*ishah*) since from a man (*ish*) [was she taken].”

24 Therefore [leaves a man] his father and his mother, and cleaves to his wife, [and they become] one flesh.

25 Now, [the two of them] were naked, the man and his wife. But they [were not ashamed].

The Fall

3:1 Now the serpent [was most cunning]—[more than all] the beasts of the field that were made by YHWH Elohim.

It said to the woman, “[Is it true] [that God] said, ‘You may not eat from any of the trees in the garden?’”

2 And replied the woman to the serpent, “From the fruit of the trees of the garden we may eat,

3 [except that] [for the tree] [that is] [in the middle of the garden], [about this], [said Elohim],

‘You may not eat from it. You must not even touch it [lest you die].’”

4 Then said the serpent to the woman, “You will surely [not die],

5 because it is known by Elohim [that indeed] on the day [that you eat] from it, [there will be opened] your eyes,

[and you will be] [like gods], knowing good and evil.”

6 Then she saw—[indeed, the woman perceived], that [it was good]: the tree was good for eating, [and that it was] delightful [to the eyes], and desirable was the tree [to give wisdom]. She took from its fruit and she ate, [and she gave it also] [to her man], [who was with her], and he ate.

7 [Then were opened] the eyes [of the two of them], and they then knew that naked were they.

[They sewed together] leaves of figs, and made for themselves loincloths.

8 [Then they heard] the voice of YHWH Elohim walking about in the garden in the cool of the day.

‘So they hid—both Adam [and his wife]—[from the face] of YHWH Elohim, amidst the trees of the garden.

9 [Then there called] YHWH Elohim to Adam and said to him, “[Where are you?]”

10 [And Adam said], “Your voice I heard in the garden, [and I was afraid], since naked am I, so I hid.”

11 [And God then said], “[Who is it] that said to you, that naked you are?”

[As for the tree]—[the one of which] [I commanded you] not to eat from it—[have you eaten]?”

12 [And Adam] replied, “The woman whom you gave [to be beside me], [it was she] who gave me from the tree, [and so I ate].”

13 And said YHWH Elohim to the woman, “[What is this] [that you have done]?”

And replied the woman, “The serpent beguiled me, and so I ate.”

14 [Then spoke] YHWH Elohim [to the serpent], “Because you did this thing, cursed are you [among all the animals], and among [all the beasts] of the field. On your belly [you will walk], and dust you will eat all the days of your life.”

3:15 Enmity [I will place] [between you] and the woman; [between your seed] and [her seed].

He [will strike you] on the head, and you will strike him in the heel.

16 To the woman [God said this], “I will greatly increase your pangs in childbirth. In pain [you will give birth] to children. [For your husband] shall be your desire, and it is he [that will rule over you].”

17 To the man [God said this], “Because [you have listened] to the voice of your wife, and you ate [from the tree] [about which] [I commanded you] saying, ‘You must not eat from it’, cursed is the soil [because of you]. [Through suffering] [you will eat of it], [through all] the days of your life.

18 Thorns and thistles, [it will bring forth] for you, [when you eat] the plants of the field.

19 By the sweat of your brow [you will eat] bread, until you return to the soil, since from it you were taken. For dust [are you], and to dust you will return.”

20 [Then called out Adam]—[proceeding to give] a name to his wife: [namely, “Eve” (*Chayah*)], [because of the fact] that she became the mother of all the living (*chai*).

21 [And then made] YHWH *Elohim* [for the man] [and for his wife] coats of skins, [and He clothed them].

22 [Then said] | YHWH *Elohim*, “Now the man has become like [one of us], knowing good and evil. [And so now], | lest [he stretch out his hand] and he take also from [the tree of life], and eats and lives forever,”

23 [So he was sent away] by YHWH *Elohim* [from the garden of Eden], to work the soil, of which he was taken from it.

24 [God drove out] the man [and He stationed] at the east of *Gan-Eden* [the Cherubim] [and the flaming] sword, ever-turning, [to watch over the way] to the tree of life.

Cain and Abel

4:1 And the human (*Adam*) knew Eve his wife.

She conceived and gave birth to Cain (*Kayin*), [and she said], “I have gotten (*kaniti*) a man, [with the help of YHWH].”

2 Again [she gave birth]—to his brother, to Abel. [And became Abel] a shepherd of flocks, [whereas Cain] became a tiller of the soil.

3 And it was [after the passing] of days, there was brought by Cain [from the fruit] [of the soil] an offering to YHWH.

4:4 [As for Abel]: [*he* brought] [also a gift] [from the firstborn of his flock]—from their choicest.

This was heeded by YHWH: Abel [and his gift offering].

5 But to Cain and to his offering, [God had no] regard. And troubled was Cain exceedingly, [and there fell] his countenance.

6 Then said YHWH to Cain, “Why [are you so] angry, and why so downcast is your face?

7 Surely [if you do good], [you will *be* lifted up], but if [you do *not*] [do good], [then at the threshold] sin [lies in wait].

It is out [to get you], and you [must be its master].”

8 Then spoke Cain some words to Abel his brother.

It happened while they were [in the field]: [that there] [rose up Cain] against Abel his brother, [and killed him].

9 And said YHWH to Cain, “Where is Abel your brother?” He replied, “I [do not know]. The guardian of my brother—[am I that]?”

10 [And God said], “What have you done? Listen! the blood of your brother is crying out to Me [from the ground].

11 And now, cursed are you [more than the ground]—the ground [that opened up] [its mouth]

[to receive] the blood of your brother [from your hand].

12 Now [when you work]—[when *you* till] the soil—no longer will it yield [its potency to you]. A roamer and a rover, you will be on the earth.”

13 And replied Cain to YHWH, “Too great is my punishment (*or*: my iniquity) to be borne.

14 [Look what happened]: you have driven me out—[I am banished this day], from the face of the earth. [From your presence] [I’ll be hidden].

[And I will be] a roamer and a rover on the earth. Surely anyone who finds me [will kill me].”

15 [In response] [to him], [spoke YHWH]: “Be assured: whosoever kills Cain will sevenfold be avenged.”

So placed YHWH on Cain a sign, lest someone should kill him—[anyone who finds him].

16 Then went out Cain from the presence of YHWH. He settled in the land of Nod (“roving or wandering”), to the east of Eden.

The descendants of Cain

17 And Cain knew his wife. She conceived and gave birth to Enoch.

[He then became] the builder of a city. He called the name of the city [after the name] of his son Enoch.

18 [There was born] to Enoch: Irad. [Now Irad [begot] Mechuyael. [And Mechuyael] begot Methushael [end aliyah] and Methushael begot Lemekh.

19 And there married Lemekh, who took two wives. The name [of the first one] was Adah, and the name of the second was Tzillah.

4:20 Adah gave birth to Yaval. This [is who Yaval was]: [the ancestor] of dwellers in tents, [and keepers of herds].
 21 The name of his brother was Yuval. This [is who Yuval was]: [the ancestor] of those playing the lyre and the flute.
 22 Tzillah [also gave birth]: she begot Tuval Cain. [He was one who forged] all implements of copper, and of iron.
 [end aliyah] The sister of Tuval Cain was Naamah.
 23 And said Lemekh [to his wives], “Adah and Tzillah, listen to my voice; wives of Lemekh, give ear to my speech, because a man I have slain [for wounding me]: [a young man] [for only bruising me].”
 24 If sevenfold [Cain is avenged], then for Lemekh, seventy and seven.
 25 And now Adam again [knew his wife], She bore a son and called him by the name of Seth (“granted one”) For there [has been granted to me] by Elohim another seed in place of Abel, since Abel was killed by Cain.
 26 To Seth himself [was born a son]. He called him by the name of Enosh. It was then [that people began] [to call on] the name YHWH.

The patriarchs before the flood

5:1 This is the document [concerning the descendants] of Adam.
 [On the day] [humans were created] by Elohim—[when God made Adam]—in the likeness of Elohim, God made him.
 2 Male and female, [God created them]. [And God] [blessed them], [and called them] by the name Adam, on the day they were created.
 3 It happened [after Adam] [had lived thirty] [and one hundred] years (130), he bore a son in his likeness, and form.
 He called him by the name of Seth.
 4 As for the days of Adam, after his fathering of Seth: they were eight hundred years. And he had sons and daughters.
 5 [And so it was]: [all the days] [of Adam] [that he lived] [came to] [nine hundred] years, plus thirty years (930), and he died.
 6 [And lived Seth] for five years [plus one hundred] years (105) [when he fathered] Enosh.
 7 [Then lived Seth]—after [he begot] Enosh—for [seven years], plus eight hundred years (807). And he had sons and daughters.
 8 Thus were [all the days of Seth]: two and ten years, plus nine hundred years (912). And he died.
 9 When there had lived Enosh ninety years, he fathered Kenan.
 10 [Then lived Enosh]—after he begot Kenan—five and ten years plus eight hundred years (815). And he had sons and daughters.
 11 Thus were [all the days] of Enosh: five years plus nine hundred years (905), [and he died].

5:12 When there had lived Kenan seventy years, he fathered Mahalalel.

13 [Then lived Kenan]—after he begot Mahalalel—for [forty years] plus eight hundred years (840). And he had sons and daughters.

14 Thus were [all the days] of Kenan: ten years plus nine hundred years (910), [and he died].

15 [When there had lived] Mahalalel five years plus sixty years, he fathered Yered.

16 [Then lived Mahalalel]—after [he begot] Yered—for [thirty years] plus eight hundred years (830). And he had sons and daughters.

17 Thus were [all the days] of Mahalalel: five and ninety years plus eight hundred years (895), [and he died].

18 [When there had lived Yered] [a total of two] [and sixty] years, [plus one hundred] years (162), he fathered Enoch.

19 [Then lived Yered]—after [he begot] Enoch—for eight hundred years. And he had sons and daughters.

20 [Thus these were] [all the days of Yered]: two and sixty years plus nine hundred years (962). And he died.

21 [When there had lived] Enoch for five and sixty years, (65), he fathered Methusalah.

22 And there walked Enoch [with *Elohim*] after begetting Methusalah for three hundred years. And he had sons and daughters.

23 [And these were] all the days of Enoch: five and sixty years, plus three hundred years (365).

24 There walked Enoch with God (*Elohim*). [Then he was no more], [end aliyah] since he had been taken by *Elohim*.

25 [When there had lived] Methusalah [a total of seven] [and eighty] years plus one hundred years (187), he fathered Lemekh.

26 [There lived Methusalah]—after [he begot] Lemekh—two and eighty years, plus seven hundred years (782). And he had sons and daughters.

27 [Thus were] all the days of Methusalah: nine and sixty years plus nine hundred years (969), and he died.

28 [When there had lived Lemekh] [a total of two] [and eighty] years [plus one hundred] years (182), he bore a son.

29 [And he called] [his son by the name] of Noah (“rest”), while saying, “[This one will provide for us] relief [from all our work] [and from the toil] [of our hands], [out of] [the very the soil] that had been cursed by YHWH.

30 [And lived Lemekh]—after he begot Noah—for five and ninety years plus five hundred years (595). And he had sons and daughters.

31 [Thus these were] [all the days of Lemekh]: seven and seventy years, plus seven hundred years (777). And he died.

32 [And when Noah] was of age five hundred years, there were fathered by Noah: Shem, Ham, and Yefeth.

Sons of God and daughters of men

6:1 [Now it was] [when there began] humankind to be many on the face of the earth, and daughters were born to them,

2 [then they saw]—[the sons of *haElohim*]—the daughters of man, how good-looking they were, they took for themselves wives: [from them all], they took whom they chose.

3 [Then said] YHWH, “[There will not abide] My breath in the human forever, [since flesh only] they are.

The span of their days will be one hundred twenty years.

6:4 [Now the Nephilim] were [there on the earth] [in those days] (and also [after that time])

when there came *B’nei haElohim* to the daughters of humankind, and gave birth by them.

[These in fact were] [the mighty men]—heroes of old, in times past, they were men of renown.

The flood

5 And saw YHWH that [great indeed] was the evil of mankind on the earth, [how each inclination] of the thoughts of their heart was nothing but evil all the day.

6 And regretted YHWH having made human beings on the earth; God was grieved in his heart.

7 Then said YHWH, “[I will wipe out] *Adam* [whom I have created], [from off] the face of the earth, from man to beast: [things which creep] and the birds of the skies. For I regret having made them.”

8 [But as for Noah], [end aliyah] [he found favor] in the eyes of YHWH.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
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